1890

MISSION WORK

AMONG THE NEGROES

—AND—

THE INDIANS.

What is being accomplished by means of the Annual Collection taken up for our Missions.

MEMBERS OF THE COMMISSION

CHARGED WITH DISTRIBUTING THE FUND:

His Eminence JAMES CARDINAL GIBBONS,

ARCHBISHOP OF BALTIMORE.

Most Rev. Dr. RYAN,

ARCHBISHOP OF PHILADELPHIA.

Right Rev. Dr. KAIN,

BISHOP OF WHEELING.

BALTIMORE:
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1891.

Mission Work among the Negroes and the Indians.

FINANCIAL STATEMENT.

From January 1st, 1890, to January 1st, 1891.

RECEIVED FROM COLLECTIONS OF 1890.

Archdiocese of	Baltimore	$ 2,584 30
"	Boston	5,000 00
"	Chicago	1,910 28
"	Cincinnati	2,560 00
"	Milwaukee	1,138 50
"	New Orleans	912 30
"	New York	4,979 51
"	Oregon City	89 50
"	Philadelphia	8,530 00
"	St. Louis	2,453 67
"	St. Paul	1,406 14
"	San Francisco	1,000 00
"	Santa Fé	77 05
Diocese of	Albany	1,400 00
"	Alton	485 34
"	Belleville	300 00
"	Brooklyn	3,550 00
"	Buffalo	882 28
"	Burlington	449 09
"	Charleston	63 00
"	Cleveland	1,668 76
"	Concordia	101 45
"	Covington	385 26
"	Davenport	587 89
"	Denver	489 96
"	Detroit	556 00
"	Dubuque	1,188 00
"	Duluth	175 00
"	Erie	488 50
"	Fort Wayne	1,191 82
"	Galveston	200 00
"	Grand Rapids	402 17
"	Green Bay	487 00
"	Hartford	1,885 45
"	Helena	76 80
"	Kansas City	366 00
"	La Crosse	550 01
"	Leavenworth	614 82
"	Little Rock	200 00
"	Louisville	782 11
"	Manchester	815 40
"	Marquette	260 00
"	Mobile	182 00
"	Monterey and Los Angeles	164 35
"	Nashville	201 70
"	Natchez	95 60
"	Natchitoches	41 00
"	Nesqually	101 40
"	Newark	1,447 74
"	Ogdensburg	266 13
"	Omaha	392 89
"	Peoria	1,701 00

Diocese of Pittsburgh	3,003 97	
" Portland	763 58	
" Providence	1,645 56	
" Richmond	258 30	
" Rochester	815 00	
" St. Augustine	102 78	
" St. Cloud	300 00	
" Sacramento	154 50	
" San Antonio	153 85	
" Savannah	283 05	
" Springfield	1,457 00	
" Syracuse	607 44	
" Trenton	517 00	
" Vancouver's Island	25 45	
" Vincennes	1,218 84	
" Wheeling	326 46	
" Wichita	46 50	
" Wilmington	435 00	
Vicariate of Brownsville	64 95	
" Idaho	22 60	
" Utah	112 50	
Interest on Deposit	179 31	
Total amount received from collections of 1890		$70,330 81
TO BE CREDITED TO COLLECTION OF 1889.		
Diocese of Lincoln	195 00	
" Vincennes	33 95	
		228 95
Total amount received since Jan. 1st, 1890, for our home missions among the Colored People and the Indians		70,559 76
Balance on hand January 1st, 1890		4,104 20
Total		$74,663 96

DISBURSED.

Archdiocese of Baltimore	$ 2,400 00
" Cincinnati	800 00
" New Orleans	3,000 00
" New York	2,000 00
" Oregon City	1,500 00
" Philadelphia	1,000 00
" St. Louis	1,500 00
" San Francisco	500 00
" Santa Fé	2,000 00
Diocese of Charleston	1,000 00
" Cheyenne	400 00
" Covington	2,000 00
" Duluth	1,000 00
" Fort Wayne	300 00
" Galveston	2,000 00
" Grand Rapids	1,000 00
" Green Bay	1,000 00
" Jamestown	1,000 00
" Leavenworth	1,200 00
" Little Rock	2,000 00
" Louisville	1,200 00
" Marquette	750 00
" Mobile	1,500 00
" Nashville	1,000 00
" Natchez	2,500 00
" Natchitoches	2,000 00
" Nesqually	1,000 00
" Pittsburgh	1,500 00
" Portland	200 00

Diocese of Richmond	3,000 00	
" St. Augustine	1,200 00	
" San Antonio	500 00	
" Savannah	2,000 00	
" Sioux Falls	1,500 00	
" Vancouver's Island (Alaska)	2,500 00	
" Wilmington	2,000 00	
Vicariate Apostolic of Arizona	500 00	
" Brownsville	1,200 00	
" Idaho	1,500 00	
" North Carolina	2,000 00	
Prefecture Apostolic of the Indian Territory	500 00	
St. Joseph's Seminary for the formation of priests devoted to the missions amongthe colored people, through His Eminence Cardinal Gibbons	5,000 00	
Expenses of Bureau of Catholic Indian Missions at Washington, throughRt. Rev. Dr. Marty, O. S. B	6,250 00	
EXPENSES:		
Secretary	250 00	
Pamphlet on the Negro and Indian Missions sent to all the priests of the U. S.	223 00	
Other printing, stationery, postage, &c	20 98	
Total amount disbursed		$69,393 98
Balance transferred to % of 1891		5,269 98
		$74,663 96

It is gratifying to note that the collection for the year just closed has not only checked the steady falling off of about $5,000 per annum which the report shows for the second and third years, but that it has somewhat exceeded the amount received in 1889. This is doubtless in part due to the interest awakened in the Rev. Clergy by the report sent out last year concerning the work the annual collection is helping to do. Their sympathies once enlisted the people will be easily aroused to respond generously in behalf of missions that appeal to them so strongly.

The Archbishops of the country assembled last summer in Boston evinced real solicitude for this work, particularly, as from the data then at hand, it looked as though the receipts for the year were going to drop to a still lower figure. They suggested that at the approach of the first Sunday in Lent a notification be sent to all the Most Rev. and Rt. Rev. Ordinaries, reminding them of the collection to be taken up. They recommended also that the beneficiaries give more detailed accounts of the results secured by aid of the allocations received from this fund, showing the chapels or schools established and kept up, the asylums helped, the priests and religious supported, &c. This it was thought would create greater interest in the collection.

The following pages will tell not a little about all these points. Next year we will be able no doubt to offer a fuller and more precise report.

I. THE NEGRO MISSION WORK.

Diocese.	Negro Population 1880.	Catholic Negroes.	Churches.	Priests.	Baptisms. Children.	Baptisms. Adults.	Schools.	Pupils.	Sisterhoods.	Other Institutions.
Alton.....	.....	300	1	1	.....	.....	1	75	Notre Dame.	.....
Baltimore.....	210,230	35,000	4	14*	370	132	10	1,100	1 Oblates. 2 St. Francis. 3 Holy Cross. 4 Notre Dame.	See note [?]
Cha'st'n. S. C.	650,332	800	2	1	40	24	1	126	Lay Teachers.	.....
Cincinnati....	.....	150	1	1	21	17	1	55	Good Shepherd. Notre Dame.	Orphan Asylum.
Covington.....	75,000	100	...	.....	5	28	1	212	St. Francis. Nazereth.	Hospital.
Galveston.....	500,000	600	1	1	8	39	3	.....	Precious Blood. Incarnate Word.	....
Leavenworth	42,000	135	1	1	4	4	2	76	Oblates. Sisters of Charity.	....
Little Rock...	400,000	100	...	.....	2	10	5	373	Sisters of Mercy. St. Benedict. St. Joseph. Sisters of Charity.	....
Louisville.....	180,000	5,794	1	1	175	60	6	540	Sisters of Charity.	Orphan Asylum.
Mobile.....	618,000	2,500	5†	1	90	8	5	239	Sisters of Mercy. Lay Teachers.	....
Nashville.....	580,000	35	...	.....	1	6	1	250	Sisters St. Dominic.	.....
Natchez.....	1,000,000	1,500	1	1	113	.. ..	6	.....	Srs. Mercy. " St. Joseph. " Per. Ador.	....
Natchitoches.	130,000	12,000	2	1	155	8	4	225	.....	.....
New Orleans.	261,603	80,000	...	.....	3,633	212	29	1,686	Colored Sisters. Srs. St. Dominic.	2 Orphan Asylums.
New York....	.....	3,500	1	2	58	13	.....	.....	Srs. St. Dominic.	Orphan Asylum.
N. Carolina...	.....	150	1	.....	.....	.....	3	.....	Sisters of Mercy. Lay Teachers.	....
Philadelphia.	60,000	1,500	1	1	30	10	2	165	Notre Dame. Lay Teachers.	....
Pittsburgh....	.....	500	1	1	10	4	1	50	Sisters of Mercy.	.....
Richmond.....	512,841	600	1	2	41	60	8	462	Srs. St. Francis. " Holy Ghost. " Charity.	....
St. Augustine	90,000	1,100	...	.....	52	3	5	181	Srs. St. Joseph. " Holy Name.	....
St. Louis.....	123,900	3,700	1	1	80	40	4	200	Oblates. Lay Teachers.	Convent and Orphanage.
San Antonio..	75,000	150	1	1	2	15	3	125	.....	.....
Savannah.....	900,000	1,300	1	1	38	29	9	350	Srs. Mercy. " St. Joseph. " St. Francis.	....
Wilmington...	100,000	100	...	1	.....	.....	.....	.....	.....	.....
Totals.....	.....	151,614	27	33	4,558	590	110	6,460		

*Josephites. †90 per cent. colored.

?Note.—St. Joseph's Seminary, Epiphany Apostolic College, Boys' Orphan Asylum, Girls' Orphan Asylum, Foundling Asylum, Academy and School.

BALTIMORE.

The South needs priests especially devoted to Negro Missionary Work. Young men of bright parts are continually offering themselves as candidates for this arduous mission. They cannot be received into the Epiphany Apostolic College, as its scope is hampered for want of proper resources. The appeal of Rev. J. R. Slattery, Rector of St. Joseph's Seminary should be read with interest:

"Now that St. Joseph's Seminary and the Epiphany Apostolic College are witnessing the close of the scholastic year, it is well to give your Venerable Commission some idea of their work during the present year and their hopes for the coming one. From St. Joseph's Seminary has gone forth its first Missionary, the first fruits for the Colored Harvest of the South. In it are six seminarians, four theologians and two philosophers, among whom is a sub-deacon, a minorite and a tonsured cleric. There are thirty-eight students at the Epiphany Apostolic College of whom four are negroes. Under the wise administration of Father Manley, this its first year has witnessed the organization and regulation of the Apostolic College. 'Deo dante,' it will send two graduates to St. Joseph's Seminary. The Seminary has accepted four new seminarians for next year, which with the present number will make ten. The Epiphany Apostolic College has eighteen applications. The majority of the applicants are very promising. It hopes to have fifty students next year.* These two institutions depend on Charity. The college was a gift; owing to this fact a serious misapprehension has arisen, namely: that it is in no need of help. It was expressly laid down by the donors and agreed to by myself that the college should secure its own support and not look to them for it. The current expenses of these two institutions during the past year have been about one thousand dollars a month, not to speak of several thousand dollars expended for incidentals. During the coming year, the expenses of both will be far heavier; for in both the number of students will be increased and in the college larger and more salaries will have to be paid to the faculty, teachers employed from outside. There are many claims on the Venerable Commission for help; but by far the most important is that of St. Joseph's Seminary and the Epiphany Apostolic College. What Overbrook is to to the Archdiocese of Philadelphia, and St. Charles's College and St. Mary's Seminary, to Baltimore, such are these two institutions to the Negro Missions. While gratified to know that your Venerable Commission contemplates giving towards their support the sum of five thousand dollars, yet it is only a duty to add that such a sum is but a trifle towards the expenditure of both establishments, nor should it be forgotten that

*This hope has been more than realized.

the Rectors of both must be at their posts. We cannot be away, taking advantage of collections, but must fulfill our duty ; hence we are obliged to entrust our responsibilities to Divine Providence and your Venerable Commission. Therefore I most humbly ask of your Venerable Board to grant to St. Joseph's Seminary and the Epiphany Apostolic College, a far larger amount than last year's allotment."

The following is from a letter from St. Augustine's Church, Washington, D. C. : "For the past two years through the bounty of your Commission we have been able to maintain our school, the only Catholic Colored School in the District of Columbia."

This appealing passage taken from a letter addressed to the Rev. Secretary of the Commission, by the Superior of St. Elizabeth's Home speaks for itself: "I must again plead most earnestly that a portion of the funds be donated by the Commission to the home for waifs and strays. We are receiving more applications by far than we can accept, our income being so very small. Will you dear Father in your great charity do what you can for us in forwarding our work for these neglected little ones of our Lord's fold ?"

Father Welbers of St. Peter Claver's writes : "Thanks to the goodness of God we have been able to pay the interest on our debt and our school and current expenses. To this your contribution helped materially."

CHARLESTON.—SOUTH CAROLINA.

South Carolina with its over half-million of negroes, counts among them but the relatively trivial aggregate of 800 Catholics. Here indeed is a harvest of souls awaiting the coming of the missionary. The Bishop of Charleston writes : "I am desirous of improving the present school and if possible, I would like to build another. There is a small pittance charged for tuition, but the teacher's salary has to be paid from your alms ; the pastor is supported from the same source. There is a promising community of Catholics, former slaves (with their children) of the Bellingers, along the railroad lately built. Here there is an acre of land on which there was once a church. Here there are fifty families who are anxious for a 'meeting house.' This is the only encouraging spot in the whole state, a nucleus for a congregation, away from city influence and easy of access. I most respectfully request an additional allocation for this purpose and possibly for the erection of another school."

COVINGTON.

In the Diocese of Covington there are 75,000 negroes, only 100 of whom are Catholics ; that is one Catholic in every 750 of the colored population. These figures, as well as those in

all the Southern dioceses, should serve an excellent purpose by demonstrating in bold relief the crying need of the South for missionaries and funds. Bishop Maes has implicit faith in the future as may be gleaned from the following: "We have besides the Lexington school, two hospitals which admit, *gratis*, sick and old colored persons, viz., St. Elizabeth's Hospital, Covington, conducted by Sisters of the Poor of St. Francis, and St. Joseph's Hospital, Lexington, under the charge of Sisters of Charity of Nazareth; we have likewise colored children in two of our Orphan Asylums. On January 1st, 1889, we were $3,284.72 in debt; teachers' salaries, furniture and interest ran this sum up to $4,474.94 by the end of the year; deducting $2,000.00 allowed us by the Commission our debt stood on January 1st, 1890, at $2,474.94. We would like to pay off this debt as well as to be able to meet the running expenses of our school and if possible to build another in Covington or Paris. I therefore again urge upon the attention of His Eminence and the Rt. Rev. Bishops, in making their allowance, that I get absolutely no other help from anybody, not even for my white missions and that the field is very extensive. That it would be a productive one if generously tilled is proved by our report of baptisms of adults. Considering the few means we have at our disposal and the comparatively small field we have as yet been able to till, we have every reason to thank God for the results obtained during the year. Our Lexington school is progressing very favorably; the number of children has increased to 212 and its attendance will compare very favorably with any school in the land, the average daily attendance being 192. The adult colored population of the city is showing every day more and more its appreciation of the self-sacrificing labors of the good Sisters.

The baptism and reception into the Church of 28 adults is no small result when we consider how fallow this portion of the Lord's vineyard has been for generations past. The spiritual benefits accruing to the good work have no doubt as much, if not more to do with the divine blessing upon the work of priests and sisters as the material help supplied and we bespeak a continuation of both, relying with grateful hearts on the favors of the past."

GALVESTON.

The Bishop Administrator of Galveston reports very favorably of the negro mission work of the diocese under his spiritual direction. Within his jurisdiction there are but 600 colored Catholics out of a colored population of over half a million souls. A small percentage it is true, but from this nucleus we may expect the very best results in a missionary field so new and extensive. Rt. Rev. N. A. Gallagher in a communication to the Commission for Catholic Missions, remarks: "Our prospects

are very encouraging, but we need in Galveston a church especially for the colored people. Our school house chapel does not afford all the conveniences of church accommodation, so we wish as soon as possible to provide a regular church. We also wish to enlarge our present school building in Galveston or erect another. In the past year we were obliged to refuse about one hundred children for want of room, and many more no doubt would have applied had there been accommodation for them. In addition to this, a school house is necessary in Houston. A statement of receipts and expenditures for 1889 is as follows : We received from the Catholic Mission Fund $2,000, to which was added $800 received from benefactors. Of this amount $600 were given to the Houston colored school, $500 to the Independence Orphanage, $1140 towards the purchase of property in Galveston, $306.10 towards insurance and interest and $253.90 for furniture and repairs. Besides the above, I have paid the priest in charge and have expended $185 for fuel and repairs. I have also purchased for $4,500 a site for another school. The Sisters, five in number, who also teach the colored children in Galveston, have been able to teach, so far *gratis*, and have incurred many little expenses besides. I cannot say positively, but I think they will be able (and very willing) to teach this year without remuneration. We try to use to the best advantage the money we receive and trust that the collections this year will permit you to be as generous towards us this year as in the past."

LEAVENWORTH.

The diocese of Leavenworth has within its limits 42,000 colored people of whom 135 are Catholics. The missionary's zeal here meets with many discouragements incident to diverse circumstances. The Rt. Rev. Bishop Fink, best describes the situation and the future prospect : "The outlook for the future is not very bright ; many of our best colored Catholics have left the state to settle in the recently opened Oklahoma Territory ; some have become lukewarm or have fallen away from the faith. For the remaining good ones all possible provision must be made. We have an orphan asylum for colored children, located at Leavenworth, with about a dozen orphans. It is in charge of the colored sisters of Baltimore. Owing to the fact that many of our Catholic colored people left Kansas for Oklahoma and other places to find work to support themselves and families, as work here has been scarce, the institutions, church and school, become a heavier tax than before ; still we cannot give them up and have to improve and repair them.

To carry on the work among the negro population for the coming year, for church and school repairs, improvements on the Topeka school house, and teachers' and priests' salaries I need

about $1500, which I hope His Eminence will appropriate for my diocese. The school and sisters' house should be repaired so as to make them look a little more respectable. Adjoining grounds should be purchased as the present grounds are insufficent, being only two lots for church, school, orphans and sisters. If His Eminence could give me $500 more than the amount stated above, I could make a beginning and could probably get a little help from benefactors, so we could pay off the expense incurred, by degrees.

On the whole I feel quite discouraged, as hardly any priests can be found who are willing to work with a will among the colored people ; and if they do work for a while, they get discouraged when they have but such a small number before them. When a few families move to another place, a few of the older converts become cold and as it often happens, the church has less of a membership, after a year's work than it had the previous year. The great bulk of the colored people not being Catholic the Catholics are too prone to associate with them in their feasts and celebrations. Our negroes in this part are of the Missouri population. White and colored preachers work against us, to keep the people from coming to our churches, as I have been informed. Unless the grace of God assists us in a special manner I can see nothing else before us other than hard work and meagre results. All of this foregoing report, I submit to the kind consideration of His Eminence and Board of Commissioners and beg of them the proper assistance in our trials and recommend to them our needs."

LITTLE ROCK.

Catholicity in Arkansas is not in a very flourishing condition, as may be immediately seen by a glance at the following figures.

Out of a total population of over 1,250,000, of which 500,000 are negroes, there are but 9,000 white and about 100 colored Catholics. The many difficulties to be met with in propagating the faith easily suggest themselves. We present below a number of extracts from a circular sent out by "The Colored Industrial Institute" at Pine Bluff, a school having the approval of Bishop Fitzgerald, of the diocese of Little Rock, as well as that of the most distinguished American Prelates, including His Eminence Cardinal Gibbons. "The treatment which the colored race receives in Arkansas is more equitable than that accorded them in many other Southern States, and in our county the race troubles have never broken out. The principle of compromise and arbitration has been successfully employed here for many years. Its happy influence has averted such outbursts, and secured for the colored people a larger share of political recognition than they could otherwise have

obtained. Every year thousands of colored people come to Arkansas from other states to find work and homes.

The City Council of Pine Bluff of six or eight members at present, has always had two colored men ; the white Republicans about the same number, and the Democrats the remainder. The county offices are also fairly divided. No better evidence of the amicable relations of white and colored in this county need be given than the comparative prosperity which so great a number of the colored have attained. Very many own their homes. Several are worth $5,000, while a few pay taxes on many times that value of property. Mr. Ferdinand Havis, City Alderman and County Clerk, is worth about $25,000. Mr. Wiley Jones owns an extensive street car line, a fine park and race course, and much other valuable estate. His wealth is estimated at over $150,000. In 1858, when ten years old, he was sold as a slave in Pine Bluff, and fifteen years ago he was not worth over $1,500. The above mentioned men, though not Catholics, were charmed with the idea that an industrial school would be opened for their people, and the Sisters of Charity be the teachers. Their influence was cheerfully lent to the enterprise, not on account of religious inclination towards the Church, as they would probably offer encouragement to any other Christian church under similar circumstances, but because they considered such a school as the one thing most necessary, and they saw the Catholic Church coming forward ready to enter upon the work with whole heart and soul. Many other prominent and influential colored men entertain the same sentiments, while the great mass of people view the undertaking with great favor.

In the month of may, 1889, when the school was in contemplation, Rev. J. M. Lucey spent considerable time in consulting the most influential white citizens of the town and county, Democrats and Republicans, Protestants, Hebrews, and Catholics, and all urged the establishment of such a school under the direction of the Catholic Church. The majority of those consulted were not Catholics. They were leading business men with a practical knowledge of life, and it was their opinion that the Catholic Church was peculiarly fitted for so intricate and difficult a work. They consider that if anything can be done for the salvation of the colored race, the Catholic Church can do it. They reason upon the fixed faith, firm authority and wonderful disciple and organization of the Church. They also point out the unity and force of the Church. And one of the most important reasons of all, in their eyes, is the high value placed upon the virtue of purity, and the many ways of teaching and example which are employed to impress this great virtue upon the lives of those under her charge. Colored youths are indeed exposed to many dangers in this respect, and the Sisters of Charity can do much to guide them

in their arrangements at home and their deportment abroad.

Notwithstanding the undoubted superiority of the Catholic Church, but little has been accomplished, chiefly on account of absence of means. Local Catholics in the South are too few and too poor to found and support schools for the colored ; and wealthy Catholics in the North have not yet become really sensible of the very great necessity of such work. Statistics are not at hand that a statement may be made as to what has been done in other states ; but Arkansas has been entirely forgotten.

Miss Caldwell has immortalized herself by the foundation of the Catholic University, and the Misses Drexel have ennobled themselves by heroic devotion to the cause of Indian education. But the colored children of the South who are suffering most, and who would make such rich returns for sympathy shown, have no guardian angels to help them.

The following statement of sources of revenue, will show what our Protestant friends are doing for the education of the colored youth of the South :

Freedman's Aid Society (Methodist)..	$2,225,000
Baptist Home Mission.....	2,000,000
Presbyterian Home Mission.....	1,542,746
American Missionary Association.....	6,000,000
The different Womens' Societies.....	500,000
John F. Slater.....	1,000,000
Daniel Hand.....	1,000,000
Other Individual Gifts.....	1,000,000
Quakers and others.....	500,000
	$15,767,746

The above statistics are taken from the Methodist Bishop Haygood's article on 'The South and the School Problem,' in Harper's Monthly for July, 1889. The direct annual allotment of funds by the Episcopal Church for work among the colored in the South is about $30,000 ; and that of the Catholic Church about $40,000."

Bishop Fitzgerald speaks thus of the present condition of affairs and his hopes for the future : "We expect to open two new schools for colored children if we shall have the means ; one at Little Rock and one at Fort Smith. At present we need teachers as well as funds, but hope to secure the former by July next. To be candid I have but little hope of success.

The anti-Catholic prejudice of the negro seems invincible ; and their preachers, white and black, leave no stone unturned to vilify and misrepresent Catholic doctrines and practices. The colored people are seriously taught that Catholics wish to re-enslave them, and that Catholic schools are only a trap for the unwary. At Morrilton the priest was threatened with

mobbing by whites ; at Conway, the pressure brought to bear against the school reduced the number of scholars from nearly 50 to 14, the actual number yesterday. At Pocohontas, the white Catholics opposed the school and threatened to remove their children from the convent, if sisters of the same order would teach colored children. Of course, their opposition was disregarded, and now the sisters there have charge of a public school for negroes. At Hot Springs, the preachers not being able to prevent the children from going to the Catholic school, made Sunday school teachers of the larger girls. The school at Pine Bluff opened September 13th. In this city prospects are more favorable. There is a small nucleus of old Catholic negroes here—the former slaves of Catholic planters, and much less prejudiced than in other places. Moreover, the pastor, Rev. J. M. Lucey, put his heart and soul into the movement and has good hopes of success. About forty people not Catholics attend his Sunday school, and in the day school we had last week one hundred and thirty enrolled. With our insignificant numbers (9,000 out of 1,125,000) and influence we can do but little. However prejudices are *softening*, and there is some indication of a movement towards the church. Several have asked for admission to the church at Pine Bluff and Pocohontas, but the pastor prefers giving them a long probation. In the former place we hope before many years to have a clergyman exclusively engaged with the colored people, a priest of the East having lately offered to pay the expenses of a student or of a priest who will devote himself especially to this work."

MOBILE.

The diocese of Mobile embraces the state of Alabama and a part of Florida. The colored population is here far in excess of 600,000. The colored Catholics number only 2,500. "There is no church in the diocese exclusively for colored people," writes Bishop O'Sullivan. "There are now five churches, an increase of two over last year, which may be said to be almost exclusively for colored people, so few white people live in the vicinity of these churches. They are all in country districts, two in Mobile Co., two in Baldwin Co., Alabama, and one in Escambia Co., Florida. There are no priests engaged solely in negro mission work. One priest who resides at the Cathedral gives most of his attention however to the negroes and indians. He visits the missions in Mobile and Baldwin Counties where the majority of the colored catholics are found. All the priests of the diocese give their services to the colored people when occasion offers. I intend to improve the missions and schools already opened, to build a school in Pensacola, Florida, as one of the buildings there is too small

and is besides in a dilapidated condition. If I can get a community of sisters to act as teachers I will build a second school in Mobile. The hopes of succes are not encouraging.

It seems to be next to impossible to get teachers and missionaries to devote themselves to this work, and without teachers and priests devoted to the work it is vain to hope for goods results. The diocese will need for the coming year $250.00 to support a missionary ; $300.00 to maintain the five schools already opened ; and $1000.00 to help erect a good school building in Pensacola, Florida. It is hoped that this school will become the nucleus of a separate parish in which the colored people will have the first place. If the Commission cannot supply all our needs, I shall be grateful for whatever help received. The diocese has not at present a sufficient number of priests to attend to the spiritual wants of those who are already catholics. Hence it is impossible to make anything like an effort to preach the Gospel to non-catholics. After a few years when the students who are now in the seminary will be ready for the mission the effort will be made. Let us pray that it may be successful."

NASHVILLE.

Can there be a more urgent proof of the absolute need of missionaries and funds to carry on the work of propagation, than the following figures? In the diocese of Nashville there are but 35 negro Catholics in a negro population that exceeds 500,000 souls. The white catholics number but 20,000 and are spread over the diocese. Help must evidently come from outside and it is patent that it is sorely needed. How long will this bountiful harvest remain ungarnered? Bishop Rademacker who can be hopeful in the midst of so many discouragements and obstacles to catholic progress, writes : "The most I expect this year is, to have some, a comparatively small number, of the children attending our Memphis school prepared for baptism. For although all these children are taught their prayers and the chief truths of religion, together with sacred hymns, in which they take a great delight, yet their natural fickleness of character and the anti-catholic atmosphere in which they generally have to live, bid us be slow in admitting them to the church, and then only after a thorough course of instruction and a satisfactory test of their disposition."

NATCHEZ.

In the great state of Mississippi there are over 1,000,000 negroes. Among this uneducated and restless mass, portentous for good or evil, the catholic church claims 1,500 followers.

Catholicity has met with the same hindrances here as it has all

over the south. The negro problem will be solved either one way or the other be it for the moral advantage or disadvantage of the colored race. The Talisman of the True Faith has not as yet been applied with earnestness toward the much desired solution. In the hands of the Catholics of the United States lies the favorable or unfavorable outcome. Will they be equal to the task? Bishop Heslin speaks thus of his intentions: "We are soon to have a priest for the colored missions. One of our priests has volunteered to labor exclusively for the negroes, and as soon as circumstances will permit we intend to establish a regular parish for the colored people in Natchez, with priest, church and school. We expect to have it in operation before next September. As regards the negroes our prospect is not any too encouraging. Hitherto there has been no one exclusively devoted to them. We are now about to make the trial and we hope to be able to give a favorable report from it. The negro character is so unsteady and immorality is so prevalent among them that it will require a miracle of grace to convert them. Although they have hitherto shown a preference to mix with the whites in religious circles, still we have reason to think and expect that a priest exclusively laboring for them will have a better chance of success. If we had the means to establish more colored schools—schools in every district or mission—we should most probably have many converts as the colored people seem well affected towards our priests when they occasionally meet them on the missions. At least we would gain over many of the children and through them some of the parents. This can be effected only by Christian education, as irreligious education only makes the colored people worse by making them smarter for mischief without any counter balance of moral or religious training."

NATCHITOCHES.

It is truly gratifying to hear of the bright expectations the Bishop of this diocese entertains as regards the future welfare of the colored Catholics. There are 12,000 negro Catholics under his charge out of a negro population of 130,000. Bishop Durier is thoroughly in earnest and from the following communication it will be seen that he proposes to use every energy at his command and to leave no stone unturned: "This coming scholastic year, I propose to build two new, wood-frame school houses, and to start at once two new colored schools, one intended to be directed by sisters, the other by a lay teacher. I will begin work as soon as I receive the money from the commission. The success that has accompanied me in the past gives me not only a hope but a certainty for future success as long as sisters stand by me. If my sisters were to do away with the noble work, it would put an end to

the Catholic education of my colored people, that education to which the commission has given such a bright beginning. It affords me great pleasure, first to acknowledge that the commission has been very liberal towards my colored peoples' missions, secondly to let you know that great and unexpected success has been attained. Before the existence of the com mission, my diocese had no Catholic school for colored people ; now it has four of them, all in a flourishing state, directed by white sisters. These are in four different localities. Two others will be established immediately. I have not the least doubt about their success. Providing the commission keep the ball rolling, Catholic education is bound to reach every one of the seventeen parishes of my diocese, in spite of lurking opposition and overt apathy. In my diocese the best sign of the times is the multiplication of Catholic schools. No wonder the number of white Catholic schools is rapidly increasing. Our white population is fully alive to the necessity and superiority of Catholic school education ; but for our colored Catholic schools I have no encouragement except what comes from the commission. God bless it. I will be equally satisfied whether you allow me so much as you did last year or less."

NEW ORLEANS.

The church has made some headway in this diocese as regards the colored people. There are within the limits under the spiritual direction of Archbishop Janssens 80,000 colored Catholics out of a population of 261,603, or in other words there are more colored Catholics in the diocese than in all the other dioceses of the United States. We should judge from these figures and the arguments of suggestion that they convey, that owing to the magic influence of the church much of that race prejudice and social antipathy must necessarily disappear, and we find from Bishop Janssen's letter that such is the case. "In a few parishes of the diocese there is no distinction made between whites and colored people and they freely intermingle in the pews and in the church. We have only one church especially devoted to the colored people. In the country, where the instructions are given in French, the colored people have ample accommodation in the churches and would not wish any separation, but in some portions of the city it would be very desirable to have separate churches for the colored people. Last year we reported 26 schools with an attendance of 1330 pupils. This year we have 29 schools and our attendance has increased to 1686, a decided improvement. We will before long have five more in operation. Our priests become more interested in the work for the negroes, because they meet with more aid and encouragement. We intend to erect a new orphan asylum for girls and a new asylum for old women. The present buildings are

dilapidated and not worth being repaired, besides the building and grounds are too contracted. Some time in the future I would like to build an orphan asylum for boys, there is none in the whole state. I am waiting for means and for Brothers to take charge of them, Will they come? *Deus providebit,* for it is a necessity. A church exclusively for colored people is needed. I have made application to three religious orders, but without success. The secular clergy is entirely inadequate to the general work of the diocese, and I cannot spare priests for this special work, although two priests have presented themselves for this purpose. The fear that we shall lose our Catholic colored people grows less and less. They commence to rally more around the church and in the schools and take more interest in the church when they see the church taking an interest in them.

Altogether I have no reason to complain of the colored Catholics we have at present. Many thousands have fallen away, and I trust some of them will return when they see greater interest is taken in them. Some of the parishes have good organizations and confraternities for the colored people. The Cathedral possesses the oldest Sodality in the whole state, 'The Christian Doctrine Society for Colored People,' instituted in the days of Bishop Dubourg in 1823, and especially privileged by two Popes. I have very little hope for the conversion of (as the Creoles call him) the American negro, who speaks English alone and who is more or less affiliated to Protestantism and secret societies. I call the attention of the Committee to the fact that our diocese contains far more Catholic negroes than all the other dioceses taken together; that the number of baptisms last year, 3924, children and adults, represents two-thirds of all the baptisms in the other dioceses reported or not reported; that we have lost since the war a number equalling one-half at least of all the colored Catholics in all the other dioceses, and that I consider we should be helped to the fullest extent possible, in order to prevent our colored Catholics from leaving the church and to regain those who have left it. May the Lord bless all the donors to the mission work of the United States."

NEW YORK.

Archbishop Corrigan is intent on securing the spiritual welfare of the 3,500 colored Catholics in his diocese. Besides he has under his charge the missions of the Bahama Islands, where there is a large number of negroes, most of whom ought to be Catholics, but who had almost fallen away from their faith, as they had been for a number of years without any regular organized spiritual help. "We expect to build in Rye, N. Y., a new home for destitute colored children, under the rector of the colored parish, Rev. J. E. Burke, so as not to be compelled to deny

admission to any deserving cases. Our undertaking for the near future is a very great one. Our hopes for success are centered in the result of an energetic and persevering 'beg' on the part of pastor and people. Our work subsists on accidental charity. If it were not for our white friends we would have to give up in despair. St. Benedict's mission is slowly growing and doing its measure of good. The colored people are scattered throughout the city and the church is simply a headquarters from which work may be done among them. The number of baptisms recorded in the schedule does not indicate the number of colored Catholics in the city. A number go to the various churches and their children are baptized and married therein. In December, 1886, St. Benedict's Home was opened, and for three years it has cared for and educated but a handful of children—36. In that time *two hundred most deserving cases were refused admission.* I respectfully urge the Rev. Commission to send this year for my work at least $2,500. It will help to build St. Benedict's Home in Rye, which will receive children from the neighboring dioceses, if necessary. It is the only institution of its kind up north."

JOHN E. BURKE, *Rector.*

The following from the *Catholic News*, January 18, 1891, gives some idea of what is being done in the Bahamas:

"Mother Mary Ambrosia, Superioress of the Sisters of Charity at the Convent of Mount St. Vincent on the Hudson, sailed for Nassau, Bahama Islands, on the steamer Santiago, last Thursday. She was attended by three sisters of the order, who will remain at Nassau and thus increase the community presided over by Sister Mary Dolores to eight sisters. Their academy and school are attended by 200 children of native parentage. This mission, which belongs to the Archdiocese of New York, is proving a great success among the blacks of the Islands. It has the generous support of the Governor and Lady Shea, who contribute annually to the maintenace of the Church of St. Francis Xavier, at Nassau."

NORTH CAROLINA.

The Catholic religion has few adherents in North Carolina. There are but 3,000 catholics in a population 1,500,000. Negro Catholics number about 150. From all accounts the soil is fruitful and needs but the necessary labor to make it teem with a prolific harvest. The prospect is not at all discouraging and is such as to lead to the hope that those also are laboring so zealously in the vineyard will have their efforts crowned with merited success. "The Sisters of Mercy are in New Berne. One of their principal labors will be the care of the poor colored people. I have just returned from New Berne and have made partial arrangements to purchase a rather large

piece of property, large enough for church, school, orphan asylum, and hospital. You know as well as I do how much good can be done if we can only get an orphan asylum and hospital for the poor negroes. Please request His Eminence and the other members of the commission to increase my allowance as much as possible. I will spare no effort to get means from others also. Father Burns is most anxious to devote his whole self to the colored people, indeed he works more readily for them than for the whites. Please do your utmost to assist me in this work, for I feel it is the best I can do now. There are over 7,000 negroes in New Berne and nowhere have I found a better field for our labors. Should the Fathers of St. Joseph have the priests to spare, that mission will be at their command. I have heard nothing from the superior concerning Wilmington and as Father Moore is scarcely able to care for the whites I must content myself with keeping up the Catholic colored school and for the present do my utmost for New Berne. I am sure His Eminence, who knows so well our situation, will not refuse to aid us now."

"The little congregation near the Abbey is doing well enough. Our converts, aside from some families, were all young men—no women. Mixed marriages follow but I hope the wives will enter the church. So far two are under instruction. The feeling against our holy religion is very marked, stirred up and kept alive by ignorance and sometimes I fear, malice, especialy in the county. I trust it will wear off. We must try to get churches in Wilmington and New Berne. But few will come to white churches. If the Josephite Fathers come, at least, to Wilmington, this year, I anticipate very favorable results; I will certainly spare no pains to assist and obtain assistance. The children from the Catholic schools will be a very fair start—added to the adult Catholics already there. I hope by July or August, to know for certain whether I can obtain assistance from the Fathers of St. Joseph. It is simply impossible for the few priests in North Carolina to attend to the negroes properly. There are only secular priests able to work. The religious do what they can, but apart from the congregation at the Abbey, they can render but little aid to the negroes. One Religious is caring for the negroes in Savannah, Georgia. For the present I can but request the money necessary to keep up the colored schools as usual and increase the number if possible. Ex-Congressman O'Hara is very anxious to have a church in New Berne and we may find means to raise some funds the coming summer."

"But little progress has been made in North Carolina among the negroes for want of priests. The schools in Wilmington, New Berne, and at the Abbey are doing very well. Some few converts are received into the church, but until some priests devote themselves to these people and build separate churches

for them we cannot hope for much. We are teaching the children and find them often very talented. The parents too seem anxious to send them to school and do not object to them studying the catechism, etc. The Rev. Provincial of the Fathers of St. Joseph expressed a hope that he would be able to give one Father for Wilmington next September. This would open the field in earnest and I believe very many negroes would become Catholics. There are already about 75 Catholic negroes there. New Berne offers opportunities second only to Wilmington. Here too a priest and a separate church are needed. Now we can only prepare by schooling the children. Ex-Congressman O'Hara and wife are very earnest in teaching and are otherwise interested in their people."—Bishop Haid.

PHILADELPHIA.

The Archdiocese of Philadelphia has a colored population of 60,000. About two-thirds of this number reside in Philadelphia. Here there are 1,500 colored Catholics. We quote the following from a letter of Rev. P. A. McDermott: "The coming year we intend to establish two large night schools for working young men and women. Last year we had an enrolled membership of 120 at the night school. We had 30 or 40 young women also, as the night school for women was not then open. We have already a large reading-room prepared and fitted up for the young men, with library, piano, stage, billiard table, and all the Catholic papers and reviews. We will build an orphanage for boys. Our hopes are based on the childrens' schools, day schools and Sunday schools, on our orphanage for Catholic boys, for whom we strive to find occupations; and on our societies, whose membership exceeds two hundred. We have many colored people here who were baptised Catholics, but who have fallen away from the faith. Large numbers of adults have signified their intention to come to instruction. It is impossible for one priest to attend to all the Societies, Sodalities, League of the Sacred Heart, Conferences, Benevolent Unions, and Young Men's Associations started during the past year.

Assistance was received last year under the protest of the charitable and generous donor, that this assistance could not be continued, and that the diocese should take this responsibility upon itself. In the last three years the diocese has contributed the sum of $27,580 to the Colored Fund and has not received or asked one cent for its Catholic colored population. Since the colored work has begun at home it would be well to help us. If the faithful knew that the Home Mission received something, they would be still more generous in their contributions.

Although there are a certain number of adults asking to be

instructed, nevertheless it is hard to count upon the *negro adults* who have been brought up Methodists and Baptists; and therefore from personal experience, as well as from the experience of others in every mission for the colored race, the chief hope lies in the children. There are more orphans and abandoned children among them than among any other class of people. I may safely say that there are hundreds of young men in Philadelphia to-day who are Methodists and who should be Catholics, but who had no refuge or asylum when they were small."

PITTSBURGH.

The Catholic colored mission of the diocese of Pittsburgh is meeting with encouraging success. There is a colored nucleus of 500 Catholics, for whose wants a church has been erected and a school established. Rev. John Griffin, C. S. Sp., after urging upon the Commission the necessity and opportuneness of buying a church property, says: "Whereas now, Providence offers this fine building, in which with the church proper, a basement fit for school purposes affords everything we can desire. It is to be hoped that the commission will wisely come to our support by a timely offer of funds to enable us to purchase this desirable, and it may be said, indispensable building." He again remarks: "Great hopes as far as I can see are extended by the present prospect. All the colored Catholics are eager to see the work prosper and to help it on. Faith and piety are evinced by them in the frequentation of the Sacraments."

RICHMOND.

Richmond is another Southern diocese containing a vast negro population. There are here over half a million negroes, only 600 of whom are Catholics. Bishop Van de Vyver, D. D. is very hopeful. "Our success," he writes, "with God's assistance, is assured; there is no longer any doubt about it; the work already achieved is a sufficient guarantee. But we must be sustained by liberal appropriations, as there is absolutely no revenue. Since our last report, we established a convent and two schools in the city of Norfolk, and yet our accomodations are too small. Applicants had to be reluctantly turned away for want of room. The boys' school is a rickety old frame building which must be replaced this year if possible by a solid and more roomy structure. But the most crying need of all in Norfolk is a church, for the want of which souls are daily perishing that might be saved. There are hundreds of old Maryland colored Catholics who went to Norfolk after the war and are now fallen away. If we had a special church for them, many of them could be reclaimed. We therefore most earnestly implore the Most Rev. Commission to grant us such

an appropriation this year as will enable us to build this church and school and support the existing ones."

Sister Mary Paul, O. S. F., of the convent school at Norfolk reiterates the words of Bishop Van de Vyver: "Occupation of the school is dangerous in many ways, and the lives of both sisters and children will be risked if we are forced to begin the next school term under the present arrangement. The house appointed for the sisters is overcrowded, and to take more children in it is an impossibility. During the past session we have been obliged to send away over the number of children now on roll (111) for want of room."

SAVANNAH.

The diocese of Savannah contains about 1,000,000 negroes, and about 1,300 colored Catholics. The mission work among the colored people is beginning to show fruits. A church costing $10,000 has been built from the funds furnished by the commission during the last three years, supplemented by two donations by private persons. Bishop Becker intends to build an orphanage for colored boys. He has at present twenty-five orphans under his care. He is of the opinion that colored sisters could succeed better here, owing to the apathy of the whites.

WILMINGTON.

Wilmington diocese with its 100,000 colored people offers an extensive field for the colored mission. Only 100 colored Catholics are found within its limits. Bishop Curtis thus speaks as to his future plans: "I return your blank filled out by Father De Ruyter. The two thousand dollars which the committee granted us last year were expended in partly paying for an eligible site for a future church and school, etc. We can do but little until we get a school and a church. If the committee can spare us a good round sum we may begin to build as soon as we get the appropriation. We may begin even sooner should private contributions justify us in so doing. Of that we have hopes, but not quite so strong as they were awhile ago. Our appeal to the public has as yet brought us very little."

II. THE INDIAN MISSION WORK.

Dioceses.	Indian Population.	Catholic Indians.	Churches.	Priests.	Baptisms. Children.	Baptisms. Adults.	Schools.	Pupils.	Sisterhoods.	Religious.
Arizona.....	18,000	400	...	1	.....	.....	1	45	St. Joseph.	.....
Brownsville...	45,000	45,000	26	11	2,999	2	5	500	Srs. Charity. Srs. Inc. Wrd.	.....
Dakota.....	25,520	4,525	6	13	359	172	8	955	St. Francis.	Jesuits and Benedict's.
Grand Rapids	.....	2,500	...	4	.....	.....	...	.....	Srs. Mercy.	.....
Green Bay...	4,300	1,400	4	2	51	12	2	341	St. Joseph.	.....
Helena.....	12,000	6,000	8	14	.....	.....	...	.....	Srs. Charity. Ursulines.	.....
Idaho.....	4,000	1,200	4	8	70	15	4	.....	Srs. Prov. St. Francis.	Jesuits.
Indian Ter...	70,000	3,000	...	3	80	.....	5	.....	Srs. Charity.	Jesuits.
La Crosse.....	3,800	1,650	8	3	.....	.....	5	.....	.....	.....
Leavenworth.	800	500	...	...	.....	.....	...	.....	.....	.....
Marquette.....	2,700	1,800	4	3	45	10	1	45	St. Joseph.	Franciscans.
Natchez.....	.....	300	...	1	14	14	2	60	Srs. Mercy.	.....
Nesqually.....	15,000	5,000	15	4	.....	.....	4	385	Srs. Providence	Jesuits and Benedict's.
Oregon City...	4,000	1,500	2	2	.....	.....	2	100	Srs. O. S. B.	.....
Portland.....	900	900	...	...	.....	.....	...	.....	.....	.....
Santa Fé.....	30,000	8,000	16	3	189	20	11	525	.....	.....
Utah.....	7,000	300	...	...	.....	.....	1	.....	.....	.....
Vancouver's I	34,000	3,400	11	9	.....	.....	7	140	.....	.....
Total.....	277,020	87,375	104	81	3,807	245	58	3,096		

The report of the Indian missions is necessarily brief, owing to the meagerness of details concerning them. This is in part remedied by the attention paid of late to the missionaries and their work by the Catholic press at large. From all sides come the most eloquent words of praise in behalf of the good work accomplished by the zealous missionary fathers and their co-laborers, the self-sacrificing sisters. All who are engaged in this noble work testify to the possibility of winning over into the fold the aborigines of the far north-west. Encouragement and substantial aid are needed. It is to be hoped that the good beginning will continue to culminate into a well merited success, and that the fondest aspirations of God's chosen ones will be realized.

An idea may be had of the difficulties that are met with by the Indian missionaries in Dakota, when we take into consideration an expanse of 34,000 square miles traversed by no railroads. The good results attained in this section of the country are very gratifying. There are priests, churches, and schools to be found where ten years ago such things were unheard of. Bishop Marty, after speaking of more schools and better church accommodations, remarks: "I have to pay the salary of three or four missionaries, and I am building a

church that cannot be completed without help. The young men and women are anxious to come to church and be instructed. Twelve of the priests know the Dakota language well, and the conversion of the Indians will henceforth proceed more rapidly. At Standing Rock the church is only 20x50 feet, while it should be 30x100 to accommodate the people who would like to attend"

In the diocese of Green Bay there are 4,300 Indians, 1,400 of these are Catholics. "Our hopes of civilizing and christianizing our Indians have been bright so far and very promising for the future, provided the Government does not impede the noble work of the missionaries and Catholic teachers by carrying out the schemes and plans of the Indian Commissioner. Our schools are in good condition, and are doing splendid work, for which they receive well deserved credit from all inspectors, special agents, and visitors. A great number of the Oneida tribe have frequently expressed their desire to be admitted to the Catholic Church. Holy Baptism will be administered to about a dozen in the near future, and to others in the course of a year. The Oneidas have petitioned the government to set apart, for church and school purposes, eighty acres of land."—Bishop Katzer.

This petition to the Government has been signed by sixty-nine heads of families, and by a great number of Indians lately baptized. The Vicar-General writes: "They have seen the workings of our other schools and are now anxious to have something like them for themselves."

Bishop Glorieux writes cheerfully of the prospect in Idaho. "I am sanguine of success in the conversion of the majority of the Indians of the Territory of Idaho. When I took charge of the Vicariate there were only 800 Catholic Indians, now there are 1,200; the number of communions has increased among the Cœur d'Alènes from 8,000 in 1885, to 13,681 in 1889. At Laknar there has been an increase from 924 in 1885, to 1,794 in 1889. Our schools are very successful. Should the Government withdraw its support superhuman efforts would be required to keep them up with our scanty means. I will do my best to obtain assistance."

Rt. Rev. Maurice Burke writes encouragingly of Indian Territory: "It is within the truth to say that no tribe of Indians was ever better disposed towards the church than the one among whom this mission is located. Nothing but mismanagement can cause us to fail of success in the near future. One of our fathers will have a grammar of the language of the tribe prepared by next September. This will be important to the success of our work. Last year our school had 100 children and it is hoped, if sufficient funds are supplied, to bring next year's attendance up to this point again. In my opinion less than $500.00 would be of no material benefit to the school. If the Commission will kindly regard our needs and our efforts

and spare that amount, less will be needed in the future."

The following is from Bishop Heslin of Natches: "Our Indian mission is doing remarkably well. Every day witnesses new accessions to the church. If we continue we shall soon have all the Choctaws Catholics."

"We intend to open a school in the Okinogan Country, to build a church for the Nesqually Indians and another on the Columbia River. If we had more priests many indians could be garnered to the faith, and the far off tribes could be visited more frequently. We would also erect more schools and churches. The diocese stands greatly in need of assistance. I cannot help stating that it did not receive its share as compared with other dioceses having indians within its limits."

BISHOP OF NESQUALLY.

Rev. A. Jouvenceau who is at the head of the Indian school in the diocese of Santa Fé thus communicates with the Commission: "The different sects use money freely. So far we have been able to check their efforts, but it seems that every year they work with more energy and a larger display of material resources. We ask therefore for a larger share of funds to carry out our projects, $3,000. With this we could build three school houses and the better equip our institutions for the immense work we have in hand."

Bishop Dwenger of Fort Wayne writes as to what might be done in his diocese with the proper funds. "I am far away from home unable to do any work. The hope of being able to do some good prompts me to write these few lines. Nearly all the Pueblo Indians of this diocese are Catholics. Archbishop Salpointe tells me that the other, as yet heathen tribes, could be easily converted if he could establish schools. The great fact is that the Indians are nearly all Catholics. All that is necessary is to save them for our Holy Faith. I was astonished to see the schools the government has built, and here it is publicly asserted that Commissioner Morgan is bent on increasing their number so as to draw the Indians away from the Catholic church."

The forgoing communications from the negro and Indian missionary field speak in glowing language. There are human souls in millions at our very doors who have never heard the Gospel from the lips of a Catholic priest. Can a stronger argument than this be addressed to the Catholics of the United States?